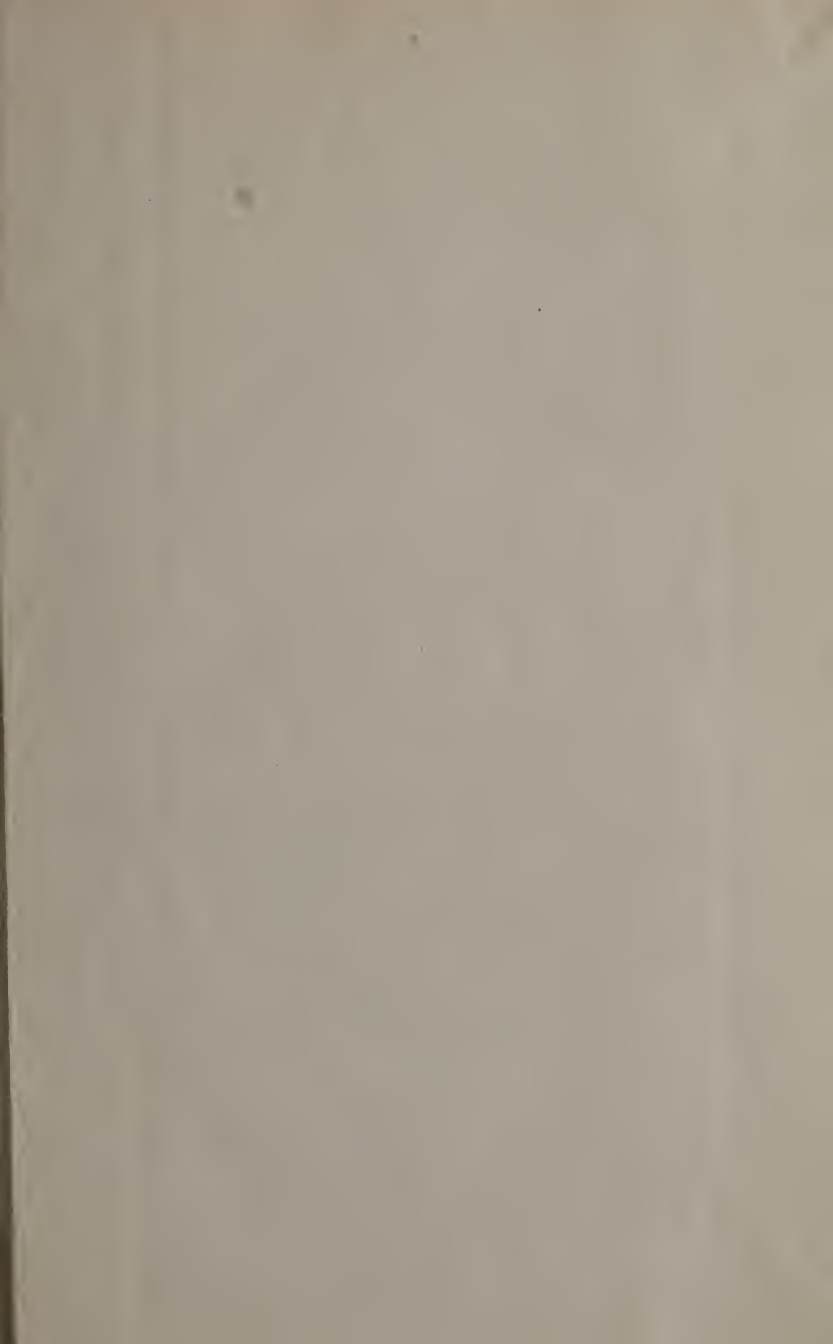




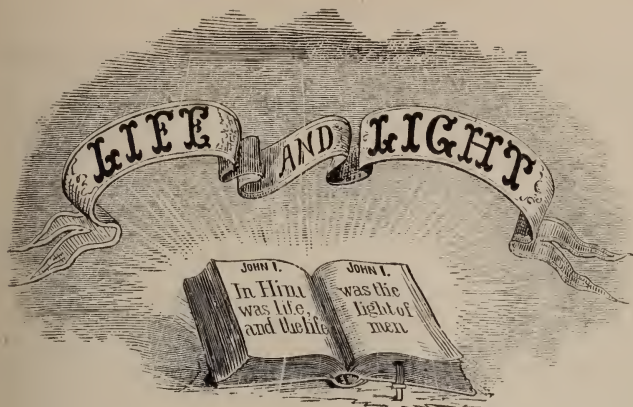


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## FOR WOMAN.

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VOL. XV.

JULY, 1885.

No. 7.

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### JAPAN.

#### WORK IN THE JAPAN MISSION.

FROM MISS A. M. COLBY.

THIS year has been one of advance, although there has been much anxiety, sadness, and weariness. We had a great astonishment and bereavement in the death of one of our most eloquent and promising young preachers, Mr. Uyehara. Early in the year he was married to one of the girls in our school in Kioto, and very soon after made a missionary tour with Mr. DeForest, giving grand promise for work in the future. After his return we heard that he was ill, but had no thought of danger till the terrible news flashed around, "Uyehara sleeps." Our Japanese Christians always say sleeps; never, "He is dead." His funeral, held in his church exactly four weeks from his joyful marriage, was intensely solemn. His place is still unfilled.

Our school has suffered somewhat from the change of teachers. As has been often said, the only thing certain in Japan is change. The air is full of the seeds of progress, but many of the ideas advanced on this subject are puerile, and heavy with the refuse of heathenism. Sometimes it seems as if the nation were on the threshold of modern civilization; but when we go into the country, away from the seaports open to foreigners, it seems as if ages must pass before the people, as a people, can be clothed and become decent. I have a letter from one of our Osaka Chris-

tians preaching in a city not three hours' *jirrikisha* ride away, where we have been urged to do missionary work, in which the gentleman says he cannot promise that any women will come to listen now, but he will try to get the husbands and fathers to consent to allow them. He hopes he may succeed before long, and adds, "This place is where Osaka was ten years ago."

Our school has been steadily advancing in character and increasing in numbers ever since the change of governors, until we are now sadly crowded both in the boarding and school department. The city is divided into four parts, for easier government; and the Mayor of our fourth part sends two daughters, the Governor of the Osaka Fu sends an adopted daughter, and about every office and condition of life under that is represented in the school. We have never sought the higher classes, but they have sent their daughters, after careful official inspection.

In another letter Miss Colby says of her summer sojourn in Mt. Heyei:—

It was a great privilege to hear the sermons in English; but I have especially enjoyed, and been encouraged, by the meetings of the single ladies, and I long to have you know of the love and sympathy that was expressed for the home-workers. One of the special objects of thought and prayer one evening was your work at home. One of the ladies expressed a thought something like this: that it was hard for you to have so much work without the joy that comes to us in it. While I heartily sympathized with the feeling that prompted the remark, still, I thought God probably did not leave you joyless. The more I know of Christian work, the more I believe in God's compensation to his true workers. My heart is still in America, and I believe, as Mr. Joseph Cook says, that "the eyes of the world are upon you," and that every victory over heathenism in the United States means a victory for Christ all over the world. Blessed are we, indeed, who may see with our own eyes a nation wakening into a true sunrise; but much more blessed are you who are privileged to work in the nation that was formed from the sunrise to illumine the whole globe. That you may have strength and wisdom to accomplish your great work, is the prayer to our heavenly Father, not only from the little meeting on the mountains, but from every land where your missionaries are at work.

To give you a little of our joy, I will copy one or two of the letters that rejoiced us in the summer:—

"MY DEAR TEACHERS AND PARENTS: I was waiting to write you ever since, but postponed from day to day, not having time to write. I heard Hiyei Zan is very cool, and the view is so very beau-

tiful! I am *zannen* (sorry for one's self) that I cannot live in such a pleasant place this summer; but Osaka, too, is a little cooler than last year, I think. I guess you have heard all about the school from the girls that are in the school now, so I want to write something about my home.

"From the Saturday of one week before last week I came back, but I am very unhappy at home, for the whole family are not Christian; so they do not care anything about the soul, and their words are all for flesh only. As I see such *arisama* (condition) I am very sorry, and almost became sick therefore. I feel that you are my true, dear parents, and that the school is my beloved home, so I am longing for your come back. But I think it is good for me to stay at home for awhile, for if I see those things that my parents do, my heart becomes more earnest to pray for them. When I read some verses in the Bible at home, it comforts me more than I read in school. Bible is the gushing water; and as I drink of the refreshing draught, my heart melts in gratitude to God for his great goodness."

Another writes:—

"MY VERY DEAR TEACHERS: I am very glad to receive your kind letter. I thank you very much for your kind heart and your good care of my weakly body. I do not know why my body is so weak, but I think it is my lazy makes me weak. so I determined to study more next term than last. . . . I asked my parents, and they will permit me to stay in school a long time. So I want to ask you and dear Miss Gardner something—that I and my parents want me to improve in English, if you will please teach me even after graduating; and if you can, and no trouble, will you please stay in Japan and live with me in our loving school which God gave us?"

"Are you all safe? I am very anxious. Three days ago, one night, the wind blew very strong, and house, yard, and everywhere were very wasted by the wind; so if the wind blew there, too, I think your weak tents all fell down, and you are all very troubled. But our dearest Lord Jesus Christ is near, and God is very merciful, so I believe God will bless you, and you are all safe.

"I will tell you about my brother: he is teaching a young man English. Since I came here he does not go to church. I am very sorry. Another thing that I am sorry for,—he reads every day some books called in Japan Ninjo books. These are very impure books, and readers' hearts or feelings become impure by reading. Oh, pray for him! My mother says she wants to study the Bible with me every night, so please pray for her."

We received a call from an official yesterday, to consult about putting a girl, whom the governor's wife has just adopted, into the school to be taught English and foreign ways, but she is specially anxious she shall not be taught Christianity. He said: "I am afraid there is no help for it, as there is no school in Osaka where she can learn these things without Christianity."

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## CEYLON.

### LETTER FROM MISS LEITCH.

IF there was one thing in our work that used to discourage and sadden us, it was the large heathen school at Santillipay. When we came here, four years ago, we found it with one hundred and twenty children—a strong school, having existed for seven years, and receiving a large grant from Government.

The people were very strict Sivites, requiring all children to come to school with the sacred ashes—the mark of Siva—on their foreheads, and to learn heathen catechisms and poems. They were taught to make a mock of Christ, and learned speeches and plays to be performed in school in which Christ was ridiculed. They were punished for attending a Christian church or Sabbath-school, or moonlight meetings. No Christian was allowed to visit the school, or speak to the boys on the truths of Christianity. They taught always on the Sabbath.

The result on the village may be imagined—a strong public sentiment hostile to Christianity and the missionaries. Our moonlight meetings were sometimes disturbed, Sabbath-schools and church services thinly attended, and the catechists and Christians now and then subject to petty annoyances. We ourselves, when we came to the field as strangers, and attempted to visit the school, were shabbily treated. You may remember a letter we wrote about our visit to a blind teacher and his school, published in *LIFE AND LIGHT* some years ago.\*

I used to think that if this strong heathen school should be broken up, and a Christian one be established in its place, it would be a miracle. I saw no way for this to be brought about. The public sentiment of the place would not allow us to establish an opposition school, and the Government would not give us a grant while a strong school was in existence receiving grants. Day by day, as I passed the school, my heart used to ache, and I could not keep back the tears—it seemed so sad a thing to see

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\* *LIFE AND LIGHT* for September 1881.

these children taught to despise Christ. We used to pray about it; and many a time I have said in my heart, "If the Lord will indeed hear my prayer, and break up this school, and give as large a Christian school in Santillipay, then I promise him that I will have no doubt that he hears and answers prayer."

For two years no answer came. There were some little breaks in the cloud, however: a small girls' school had been established, at our own expense, and was prospering well; our Sabbath-school and other Christian meetings were better attended; we were making friends in the village, and several girls had been induced to go to our Christian boarding-schools; but still the heathen school continued as strong as ever.

At last a change came. It was "not by might, nor by power," but by the Spirit. The council of the enemy were confounded. Many a time, while we had bought land and built a preaching bungalow and girls' school, they had boasted that not one in Santillipay would become a Christian. But they themselves became their own worst enemies. The teachers quarreled about the pay, and the school was divided into two parts. They went to court; the head teacher perjured himself, and the school was stricken off the Government lists. The old proverb says, "Whom the gods would destroy they first make mad"; and, like the Israelites of old, we had only to stand still and see the deliverance wrought out for us. What a lesson of trust we learned in the Hearer of prayer, who, in his own time, will send an answer. The Government inspector then said the field was open to us; and you may be sure we were not slow to occupy it.

There were teachers to pay, a new school-bungalow to be built, books, maps, and furniture to be bought. We did not know where the money was coming from; but we could not doubt that God would complete his own work, so we went on. For nine months we have had one hundred and twenty children in our school. They have all been taught regular Bible lessons and Christian songs; and they have been brought to church and Sabbath-school. On any Sabbath morning the sight of all their bright faces, as they learn for the first time of Christ, and sing his praises, would bring happy tears to your eyes.

In another letter Miss Leitch writes of this same village:—

You would have been pleased, I think, if you could have been present at our last Christmas at Santillipay. You remember that was the place where they showed such hostility to Christianity—not only to us when we first came, but to the former missionaries. Their feelings seem to have undergone quite a change.

At our Christmas festival the people turned out *en masse*. Without a hint from us, and even without our knowledge, they lined the whole of the inside of our Santillipay church-bungalow, which is quite a large one, with red and white cloth, and decorated it with red and white flowers, trimmed the tree, and made an arch to be over where we should sit, decorating this also in the same way. They hired a band of music for the day, and formed a procession to escort us, and carried a canopy trimmed with red and white flowers over our heads. The children strewed flowers before us on the way, sprinkled us and the procession with rose-water, fired guns, and rung bells. Although it was a glad procession, I think it was also a serious one; for was not all this to celebrate the birthday of the Son of God? Was there not in their hearts a dawning feeling of love to him? I feel sure there was. When the procession came to a close, the head man of the village, who had led it, knelt down, and with eyes and arms turning toward heaven, said, "Henceforth I shall worship only the Christian's God." The school exercises of the day were prepared by themselves, and the principal pieces were intended as arguments to prove that Jesus is the Christ, the true Saviour. In one piece a boy opened the New Testament and read a considerable portion of the first chapter of the Sermon on the Mount, in order to show the truth and beauty of Christ's words, while the audience listened with rapt attention.

. . . I wonder if the people in America know what a sad hindrance to our work the drinking-habits of Christian nations are. The fact that drinking is common in Christian countries is well known in all heathen lands; for are not their hands filled with books in which reference is constantly made to the commonness of drunkenness? The Hindus are afraid of English customs, fearing their sons will learn them, and become drunkards. The Hindu religions forbid the use of intoxicating drinks. Mohammedans have told me that if they could have sold liquor they might have been rich men, but their religion forbids it, and they dare not touch it; they dare not touch even an empty bottle. But under English rule, and with English officers in every town of any importance, drinking-habits are fast gaining ground. The young Hindus aspiring to Government offices, seem to think that learning to drink is a necessary part of learning English. They naturally confuse our drinking-customs with Christianity. Is not this "crucifying the Son of God afresh, and putting him to open shame?" When will Christians wake up to see what they are doing? Must I not call out to them, in the name of the millions of heathen, to beware how they dishonor Christ? Was slavery

a shame calling for our utmost energy that it should be blotted out, and put far from the face of our fair land? And does temperance call for less effort by every man, woman, and child?

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## AUSTRIA.

### THE KRABSCHITZ SCHOOL.

We have received from Mrs. A. W. Clark, of Prague, Austria, the following, with regard to the Krabschitz School. Our readers who have been saddened by the news of the death of Pastor Schubert, the efficient head of the school, will be glad to learn that the work still continues under competent assistants, and deserves their continued interest.

OUR dear "Mount Holyoke" of Bohemia is already well known to most of the friends of the Woman's Board of Missions. This institution for girls, located at Krabschitz, is this year, as in past years, doing grand work for the Master. There are some sixty pupils, all of them enjoying a thoroughly Christian training; and it is most encouraging to us to whom this work is so dear, to know what a blessed influence many of the girls there educated are now exerting in their own families, or as teachers in various parts of Bohemia and Moravia.

Presuming that any facts regarding the institution will not be unwelcome, I take the liberty of forwarding the following free translation of a letter I received a few days ago from one of the former teachers in Krabschitz, now the wife of an evangelist at one of the out-stations:—

"It was my privilege to spend many happy years at Krabschitz. There, while ministering to the souls of others, my own was singularly refreshed and helped, so that the impression left on my mind of those by-gone years is a very blessed one—one for which I shall never cease to be grateful. Such work is by no means easy; many tears and prayers are often necessary; but oh, how glorious are the fruits!

"Many of the young girls on entering the institution know but little of the Bible; to some it is an entirely unknown book. In the school, however, much time is devoted to reading and studying the Word of God, and many are the blessed results which have arisen from those hours of study and meditation. I think my happiest hours were those spent in prayer with my scholars. I still seem to hear the childlike petitions as they ascended to the throne of grace, so simple, and yet so fervent. Every week we had a regular prayer-meeting together, but I do

not believe that a day ever passed without one or other of the dear girls coming to me for counsel, and requesting me to pray with them. In this manner we were drawn very closely to one another. The life in the institution is like that of a large family. The girls love each other like sisters, and their grief is great when the time for their leaving comes.

"We correspond with quite a number of our former pupils, and in this way often receive very encouraging news. The other day I heard from one who tells me how she loves to look back on the happy days spent in Krabschitz, where she first learnt to know her Saviour, and how she has succeeded in commencing a little Sunday-school with four small children. Several of our former scholars have organized Sunday-schools in the different villages in which they happen to be, besides frequently being the means of bringing different members of their own family to the Saviour. Such congregations as have been most largely represented in our school are now those where one finds the most of active Christian life. Those of our girls who appear to be more talented are educated as teachers, and obtain situations as such in schools or families. I may here remark that all the teachers employed in the Krabschitz school received most of their education there."

I am sure that the dear sisters in America who in past years have taken so deep an interest in this institution, and who still aid us in maintaining quite a number of pupils, will be glad of this testimony from one who, until recently, was a successful teacher there. We trust you will ever manifest a prayerful interest in this our "Mount Holyoke," the only school of its kind for Bohemia and Moravia.

#### THE BRÜNN HOME.

Mrs. Clark also sends a translation of Mrs. Freytag's report of the "Brünn Home." She writes:—

To all the dear Christian friends who have already done so much in the past toward supporting the Brünn Home of the American Board, the following report has been specially written, in the hope that, seeing the results, they may feel encouraged to extend their valued assistance to us in the future.

The Brünn Home has been in existence since September, 1879. Most of the girls come to us direct from Krabschitz, where they receive ample instruction in the Word of God. The work thus begun in these young hearts requires to be continued, as there is always a fear of their spiritual welfare suffering from their contact with the world, and we are becoming ever more aware of the necessity of such young girls breathing the atmosphere of a Chris-

tian home while finishing their course of studies in this city, where they would otherwise be exposed to so many temptations. Allow me now to give you one or two sketches of a few of the girls who have been inmates of our Home.

E. was the first. She studied at the institution of Krabschitz, and then came to Brünn, with the purpose of there completing her studies as teacher. Her expenses were paid partly by Christian societies in Germany, and partly by the Woman's Board. She had a sweet disposition, loved God's Word, and led a consistent Christian life. She took an active part in the woman's prayer-meetings, and would often beg me to pray with her alone. She graduated in July, 1881, and obtained a situation as teacher in Moravia, where she continued to work with much blessing. She has there organized a Sunday-school, which she directs in spite of the greatest opposition.

One of our most promising Sabbath-school scholars while we were in B—, in 1874, came to us in Brünn in 1879, intending to become a kindergartnerin. Living with us she was of course obliged to be present at our morning and evening devotions, as well as the services of Sunday. Soon, however, she became very tired of this, and finally openly rebelled against it. On going to school every morning she always went into her own church, and there persisted in performing her devotions. We remonstrated lovingly with her, talking most faithfully to her, but with no effect. After some time we remarked that she seemed more sober, until at length one day she burst into tears, begging us to forgive her for her wickedness, and lamenting her corrupt nature. We bade her look to Jesus, the sinner's friend and prayed with her. From that day a marked change took place. She prayed regularly, loved God's Word, and her walk could truly be said to be that of a child of God. She now felt that she could no longer consistently remain in her own Church, which she immediately left, joining the Free Reformed Church. As this latter is not recognized by the state, it was impossible for her to obtain a certificate as kindergartnerin. She is now teacher in a Jewish family, where she proves herself to be an earnest Christian. I may also add, that she has been the means of converting a godless brother, who is now studying to be an evangelical pastor.

R., a teacher's daughter in Bohemia, was also supported by the Woman's Board. She was a humble Christian, loving God's Word and prayer. After graduating, in July, 1880, she went to help for a short time as teacher in Krabschitz, and then found<sup>1</sup> a situation as governess in a gentleman's family in Russia.

Only lately we had a letter from her telling us how she missed the sweet, Christian intercourse with friends, to which she had always been accustomed, but adding that she found a balm for all her sorrows in her Saviour's love, and in the reading of the Bible, which seems more precious to her now than ever before.

M. came to us as servant, in April, 1882. She was very strict in her religious ideas, and prayed before coming to us, that God would guide her to a praying family. Her prayer was heard, but differently from what she had expected. Finding a religion so different in many respects from her own, she was at first unwilling to believe that it was the right one. She had never seen a Bible until we gave her one, which she read constantly. Gradually, as her knowledge increased, the teachings of her own religion became more and more unsatisfactory to her, until finally she determined to give all up, and accept Christ as her Saviour. She could no longer conscientiously remain in her own church, which she has since bravely left, although threatened with all kinds of persecution by her parents, who now refuse to own her.

M., a pupil of the orphanage school of Countess La Tour, came to study in Bränn two years ago, with the expectation later of becoming a teacher in the school of the Countess. We had at first a great deal of trouble with her, her defiant nature and unchristian behavior causing us much grief. God has, however, heard our prayers in a wonderful way, and Marie is now quite a changed girl. Since coming here she has been led to feel the lack of true religion in her Church, which she left some time ago. She must still study three years before graduating as teacher.

Such is a brief sketch of a few of the girls who, at different times, have been inmates of our Bränn Home. I could add much more, but will not trespass on your time and patience, trusting you may already have some little idea of the work carried on here.

Mrs. Clark adds:—

I have thus freely translated parts of Mrs. Freytag's report, in the hope that it will encourage the sisters at home to continue their prayers and gifts for our Bränn Home, which has done such important work in the past, and is doing a similar work to-day, as there are now ten girls there continuing their studies. Some of them are entirely supported by the Woman's Board—all of them in part. We have recently received two more girls, both daughters of pastors. One of them pays nothing, the other but half price. One can hardly expect a poor country pastor, father of

eleven children, with a yearly salary of less than four hundred dollars, to pay much for the education of his family.

If the dear sisters in America could but fully understand the needs of the Brünn Home, and the important work it is doing for Bohemia and Moravia, I am sure they would give it a warm place in their hearts.

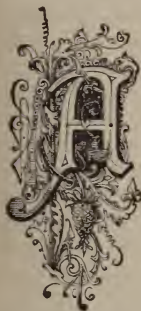
## Young People's Department.

### CHINA.

#### LETTER FROM MISS HOLBROOK.

(Extracts from a letter written to Mt. Holyoke Seminary.)

One of the greatest needs of the Board at the present moment is an increase in workers. At least sixteen young ladies are needed in the foreign field; not for enlargement, but to fill the places of those who must drop out, for one cause or another, and to keep the work from actually going backward. We need, also, an increase in the home force, especially among the young ladies—an increase in the number and efficiency of the workers, in gifts and consecrated talent, and in earnest prayer. We trust Miss Holbrook's letter may inspire some young lady to follow in her footsteps, and that the other suggestions may be of worth to those already engaged in the work at home.



ND now, girls, you want to know what the matter-of-fact "hardpan" missionary life is as seen by my eyes: and you must remember they are my eyes—not yours. One looking upon the missionary work from the home-land, must necessarily have more or less of visual aberration. Not only will the form be distorted, but there will be a halo of light around everything—it may be the yellow and the green, or the red and violet rays.

Then, too, I find the "field of vision" and "length of focus" vary greatly in different eyes at the same mission station, according to their power of accommodation. So to help you get a distinct visual impression as I see it, I will take up two or three points suggested by a letter I received not long ago. First, the position of single ladies in the work. You who have seen *Woman's Work for Women*, published in China, have noticed articles contributed by single ladies taking up both sides of the question.

When I consider how people of entirely different tastes and

affinities are associated in the closest relationship, each with decided convictions and independent views of methods of work,—for it takes independent character, and one who has methods to do the work at all — when I consider this great variety of personality of idea with mutual dependence in execution, the unity of the work is to me remarkable. It reminds me very much of a crazy quilt. The pieces may all be silk, each beautiful in itself; but unless they fit to each other, and combine harmoniously, it cannot last as a thing of beauty.

These missionary pieces are of every size, and shape, and hue — each a decided, independent character by himself. It is only that great law of harmony, that blessed gospel of love, that can combine this great variety of individual effort into a unity of force.

But is there a place for single ladies, and a work for them to do, that cannot be just as well done by the married ladies already on the field? Yes, indeed. The educating of her children must ever be the mother's first duty; and though she can share in much of the work for women at the station, yet there are lines of work that they cannot enter upon, and usually more than enough to fill the time of one wholly devoted to it. But they cannot work independently of each other. Each requires the other, that the best interests of the work may be advanced.

For myself, personally, I could not have asked a snugger corner than is my happy lot. At no time have I needed help, or love, or sympathy, and made that want known, and gone away hungry; or if at times it seems too dead-alive, still, and lonesome over at my house, I have only to run across the court, when a little dumpling three years old climbs up into my lap, gives me a good hug, putting her soft cheeks to mine, with, "I do love you, Auntie Marion"; or the older ones come with cuts and bruises, or bring headless, armless dolls for my professional sympathy and skill to cure. How I pity the solitary, who go through the world without the love of somebody else's children! Yes; there is a place, a broad, grand place for single ladies, both in the work and in the hearts of the workers. At this late date of missionary enterprise this seems a needless assertion, and would be but for those articles referred to in the magazine.

The second point suggested by the letter was a comparison of opportunity presented in private home practice and medical mission-work in the foreign field.

Girls, are you ambitious — ambitious in that high and grand sense that impels you on to make the most and best of all God has given you? If you have a fitness for it, you can ask no field wider, or broader, or higher than this. In the midst of it your

ambition will seem like a pebble cast into the sea; or, permeated with that all-conquering principle of faith, it will be rather like the grain of mustard seed of the parable.

The work is trying—head-trying, heart-trying, soul-trying, body-trying; but the very trying strengthens every fiber of one's being.

This is not simply a figure of speech, but I say to you honestly, that in all I have given, there has been given back to me more than the promised hundred-fold.

Reach out as far as I will, reach up as high as I may, there is no barrier to my making the most of all the material given me with which to build *myself*. Reach out as far, or down as deep, as I may, there is no limit to the need of this poor people in their sin, their poverty, and distress; neither is there limit to the good news of salvation we bring them. Whose ambition could desire greater opportunities than these?

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## TWO TIMES TWO.

BY MISS W. A. PRESTON.

"WELL!" exclaimed Tessie Manor, as she looked around the pleasant parlor and saw, instead of the half-dozen girls she had expected, only her friend Thena Howells. It was half-past three, a half-hour later than it had been appointed—this little missionary meeting.

"Well, what shall we do?" asked Thena, coming over and sitting down on the sofa by her friend. "I am president and you secretary of this society, so we have all the power in our hands. Shall we give it up—the meetings, I mean; the girls said they would rather give ten cents a month than to come every month."

"We will have our meeting as usual, to-day," said Tessie, earnestly; "then we can talk it over and decide."

The exercises were very short that day. A few earnest thoughts from both girls did much toward solving their difficulties. Thena had brought several back numbers of *LIFE AND LIGHT*.

"We can't do as everybody else does," said Tessie; "everything is beyond us. I had no idea things would be so bad when we started, one little year ago."

"What is that in thine hand?" quoted Thena. "We will not try great things; but—Tessie, have you forgotten Mr. Hale's 'Ten Times One'?"

"No, indeed—not the great result; but, Thena, we haven't even ten workers. We have sixteen members, but no interest."

"We will try it on a smaller scale, then. Two times two are four; twice four eight; twice eight sixteen. We will simply have a splendid meeting two weeks from to-day, and we will each bring

some one else, and interest them. Then next time there will be four, to bring four others. What if the progression should go beyond sixteen. Thirty-two comes next.

"I see what you mean," replied Tessie, eagerly. "And next time we will meet at Mrs. Drew's, if she is willing, she will be such a help to us."

"Come by all means, and welcome," said that lady, cordially, from the doorway. "Your mother said I might come right in, Miss Tessie. I thought your missionary society was to meet here, and I wanted help."

"We want you to help us, Mrs. Drew," Tessie said, quickly. "We are not in a condition now to help any one."

"What did you want us to do?" asked Thena, quickly.

"We ladies are filling a box to go to a missionary's family. I thought perhaps you would help us, as there is some hurry about it."

"That is just the thing," said Thena, eagerly. Then the girls told Mrs. Drew of what they had resolved to do, and received her promise of assistance.

Thena and Tessie went over the next morning, and taking packages of work, called on all the other fourteen members. They were all willing to do anything of the kind, and some even offered to do more than they asked.

"That is encouraging," Mrs. Drew remarked, when the girls had told her their success. "I advise you to keep some work in hand, and make your meetings useful, as well as instructive."

The two weeks soon passed, and four girls spent a pleasant hour at Mrs. Drew's, sewing busily on children's aprons, and listening to their hostess as she told touching tales of the lives and work of missionaries. They willingly promised to bring some one else with them next time.

"We will meet once a fortnight, until we are in working order," Tessie said decisively. "Then we will let the others decide it."

The next time there were the eight girls, busily at work, and after the short devotional exercises they just talked. A careful programme had been arranged, but instead they wished to discuss matters, and decide upon some real work to do.

"If we have something to do," Lotta Denio said, "we will come every month. When we don't do anything but listen, we might as well stay at home and read."

Thus the point was gained, and the vexed question solved, just by giving the restless girls something to do.

It was an easy matter to win the others over. Then, when for the first time within the year all the members were present,

Thena told them of the progression, and asked if it was not possible to go on a step farther. "Twice sixteen will make thirty-two."

It proved to be very possible. Tessie's uncle in the city wrote, asking if an evening's entertainment with the stereopticon would be liked. So the matter was soon decided. Mr. Lonley had traveled extensively, and would give views and descriptions of China and Japan to the mission society free; then the evening in the church afterward.

The membership remained at thirty-two for some months, as that number included almost all the girls in the village. Much can be accomplished by such a number of girls, and all were thoroughly interested.

"It is only five months since you came in and found Tessie and I alone, just arranging our progression. Contrast that with to-day, laughed Thena. "I think we girls did the wisest thing we have ever done when we asked you to help us."

"I wish we could go a step farther," said Tessie, thoughtfully. "Twice thirty-two are sixty-four; but there aren't so many girls around here."

"Take boys, then," Mrs. Drew suggested. "You each have brothers and cousins."

"Could we make it pleasant for them?" asked Thena.

"We will try and see," said Tessie.

Thus the progression reached its present limit. The girls are trying to gain the next number, one hundred and twenty-eight, but are doubtful of success. Other societies have been started on the same plan in adjoining towns; and who shall say that the progression started with "two times two," may not in time reach to numbers worthy of comparison with Mr. Hale's "Ten Times One," which started it?

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### THE CHRIST FUND.

BY LOUISE C. PURINGTON.

THE other day the collector of the Young Ladies' Missionary Society in one of our colleges was making her rounds, and came to two earnest Christian girls who perhaps had never belonged to a missionary society before. Said one of them; "How much are you going to give, Belle? I am sure I do not know what I ought to give? Father sends me money when I ask him, but it all goes, some way." "I am as much in doubt as you," replied Belle. "I have often wished my father would give me an allowance; but when I ask him, he says, 'What is the use? Do you not have all the money you need?'" Is it any wonder that girls like these, without training in stewardship, are often troubled about meeting

the obligation of stewards? I am sure no more difficult problem comes to our young workers, and so very many, perhaps the majority, give in a desultory way. The chances are, that they do not give one half of what they ought. The last remittances from home may be exhausted, and they have no conception of a fund set apart and consecrated to Christ. In spite of difficulties like these, I believe that it is in the power of every girl to have a Christ fund — a portion from all that comes into her hands sacredly reserved for the Master's use. O my girls, you would not think so much of self-denial, but more of joy — the joy of having something to answer to His call! No purse so thin and slender but that it will be the richer for this consecration. There is this wonderful thing about our God, that he repays a hundred-fold even in this life.

The question with Mary Lyon was not, "What shall I give to the Lord?" but, "How much may I take for myself?" and her tithe was oftener one half than one tenth of her income. She was a living illustration of such teaching as this: "Personal consecration is a strong evidence of interest in mission work; but the money contributed is also an index of the feeling of the heart. . . . This contributing is the current money of the heart. It shows, to an extent, how much we love; and oh, what a privilege, by giving money, to show our love to Him who has redeemed us. . . . Charity is a test of Christian character — a pledge of consecration. Christian charity may be so practiced as to make us feel what a price was paid for our redemption: 'Ye are bought with a price.' . . . How true it is that Christians have but little faith in any object till they have made sacrifices for its sake." She says, "Young ladies as well as young men, while engaged in study, are in danger of excusing themselves from contributing liberally, because they are spending money to prepare themselves for usefulness: they fortify themselves with this excuse, and are in danger of forming a habit of thinking of self first."

The solution of the problem for girls who can have money for the asking, may be met to a degree in this way: Train yourselves in this matter of stewardship and accountability. Look carefully over the ground of your expenses, and estimate closely your needs. If you must ask for money, form the habit of regularly asking, that you may regularly give. Your father, doubtless, will not mind, and very likely will not notice your new departure. As your money comes, each time have your own plan, prayerfully considered, of devoting a portion to Christ. Put it in your Christ fund, appropriate it in Christ's name, and you will be ready when the missionary collectors call upon you; indeed, you may not wait

for them in your eagerness to give. The solution may be the same for those who earn their money, or for those who have but little to give. The difference is, that the privilege is a little sweeter if we earn it; and if we have but a mite the sacrifice is greater, and may bring us nearer to him.

There are still higher lessons in the spirit of giving, but the truly loyal heart will reach forth the larger joy to find.

## Our Work at Home.

### THE RELATION OF PRAYER TO THE MISSIONARY WORK.

BY MRS. A. C. THOMPSON.

WOULD we erect a building of solid masonry, one which shall be strong and enduring, we look well to the foundation. So in any business enterprise, we consider the principles on which it is based, no less than the object aimed at, before it receives our confidence. To insure a deep and abiding interest in the missionary work, we need to take an intelligent view of the great truths which form the motive for engaging in it, and furnish the promise of success.

At the very outset, therefore, we would recognize God's claim as the God of missions. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," is his promise to his well-beloved Son, uttered centuries before the incarnation. The inspired psalmist, foretelling the blessedness of the universal reign of Messiah, when "he shall have dominion from sea to sea"; when all kings shall fall down before him, all nations serve him; when Tarshish and the isles, Sheba and Seba shall offer gifts, righteousness and peace everywhere prevail,—declares, "Prayer, also, shall be made for him continually, and daily shall he be praised."

It is, then, in fulfillment of God's purpose to bring back a lost world to himself; in obedience to the command of our risen Lord, "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations,"—that the missionary enterprise has its origin. The missionary spirit is inspired by loyal devotion to our divine Leader, holy courage and faith in him, and finds all its strength in him. "Without me ye can do nothing;" "Power belongeth unto God," are its maxims. The great apostle could even glory in personal weakness, and "take pleasure in infirmities,

in reproaches, in necessities, in persecutions, in distresses, for Christ's sake," saying, "When I am weak, then am I strong"; "I can do all things through Christ who strengtheneth me;" for he held fast to our Lord's promise, "Lo, I am with you alway, even to the end of the world."

Here we find the relation of prayer to all evangelistic effort. It is that which puts the individual soul, and every system of united Christian labor, into connection with the Divine Source of strength and life. Our little rills must be fed from the ever-living fountain, our personal and organized plans quickened by the Holy Spirit; and this will be only in answer to prayer. Men may speculate and disbelieve, but it remains the unchanging law of God's government, "I will be inquired of by the house of Israel to do it for them;" "Ask, and ye shall receive."

There is a liability that in these latter days, when science, and skill, and organized effort render such indirect aid in sending the gospel to the nations, we may look less directly to God. It is possible that we may glory in men and material resources, and rejoice in success, failing to maintain that attitude of dependence in which alone a blessing can be hoped for.

Missionary life no longer requires, in all cases, at least, that entire surrender of home ties, that heroic courage to face unknown perils by sea and land demanded in the pioneer stage of the work. Our steamships and frequent foreign mails, the respect and confidence secured by our missionaries in many lands, the knowledge acquired of foreign tongues and false systems of religion, the Bible and other Christian literature translated into many of those languages, and the blessed results of three fourths of a century of faithful labor—what a contrast do these present to the dark picture of that early day! An advance hardly less marked may be traced during this period in the sentiment of home churches in regard to missionary enterprise. It has become an accepted fact. Intelligence of the success of the gospel in all lands forms an important part of our Christian literature. In place of a few devout ones who hailed the first organized efforts in our country for the heathen with somewhat of the faith of Simon and Anna of old, we have now hundreds and thousands of Christian men and women who have a share in these labors. That the religion of Christ is adapted to the needs of the world, and that its power will be felt wherever it is made known, is not now denied by intelligent Christians.

This increased acceptance of the missionary enterprise, and popular sympathy with it among Christian people, and all the secular resources which now contribute to its success, may form

an element of weakness except as the purpose of our great Captain is kept constantly in mind. True loyalty to him will only be maintained by those who are in union with him. Many blessed results follow in the train of Christianity—civilization, better forms of government, reformed personal habits, mental culture, and higher social position. But not for these was our Saviour's mission to earth. Only those who know from personal experience the design of his mysterious incarnation, his atoning death, and glorious resurrection, and ascension, who know him as a Saviour from sin, can enter with full heart into the self-denying work of winning an alienated race back to him. Just in proportion as any are baptized with his Spirit, will they be faithful laborers at home or abroad. The spiritual character of the missionary work—its aim not so much to educate and elevate, as to convert, to make new creatures in Christ Jesus—will only be valued and maintained by those who are taught of God. That all our dear sisters at home and those in the foreign field may see eye to eye in this matter, should be our united prayer.

The American Board had its birth in prayer. The story of the prayer-meeting held by a few students by the haystack in Williamstown, followed by the personal consecration of those young men in the Society of Inquiry at Andover, is familiar to all. Other hearts were moved to unite their prayers toward the same end, and the society was organized. The monthly concert was early established from a felt need of continued divine guidance and blessing; and the records of the Board testify to more than one special season of prayer observed in a time of deep trial, which was shortly followed by songs of praise in view of God's interposition.

The origin and history of the Woman's Board are similar. There are some living who took part in those early gatherings in the private parlor or chapel, when a few godly women, whose hearts the Holy Spirit had stirred, asked, earnestly, "Lord, what wilt thou have us to do?" They received the guidance asked for, and during these succeeding years the Lord has not been slack concerning his promise. How many times has there been a striking connection between prayers offered in closets and circles in the home-land and the desired blessing in the foreign field? Each separate branch and auxiliary has its private memoranda to confirm the truth of God's promise. The records of answered prayer in missionary experience would furnish material to confound the doubts of the skeptic, and to encourage the faith of believing ones.

Miss Fidelia Fiske mentions in her journal that most of the revivals in Oroomiah commenced on the day of the Monthly Con-

cert of Prayer, and several on or immediately after the first Monday in January. "But there was a special center of prayer for the female seminary in Oroomiah in the institution at South Hadley, and pious hearts loved to watch the connection between the two. While the two inquirers on that first Monday in 1846 were making closets for themselves with the sticks of wood in the cellar, some of Miss Lyon's pupils distinctly remember how she said to them that morning, 'We must pray more for Miss Fiske and her school.' They did so; and they remember, too, how the good news of the revival cheered them when it came."\* Many mission stations and individual missionaries in recent years have borne like testimony to their experience of receiving marked answers to supplication offered by distant friends in their behalf.

While prayer is thus of vital importance in connection with missionary effort, we are not to forget that God's providence is universal; and we may ask that all political changes, that war, pestilence, famine, and even persecution, be overruled for his glory. To human view such events are great obstacles to the progress of the truth; but He who seeth the end from the beginning, often uses strange instruments to accomplish his purposes.

In view of God's gracious promises to prayer, confirmed by the experience of his people down to the present time, and in view of the fact that all spiritual efficiency is from God, is not the lack of prayer the weak point in our system? We acknowledge, gratefully, material prosperity — more money in our treasury, more missionaries in the field, many new doors opened, increased strength and confidence among our co-workers at home. Has there been similar progress in the exercise of prayer? Is there that boldness and freedom of access at the mercy-seat, that holy assurance in pleading God's promises, and patient waiting for results, which God's word authorizes and commands? Or, rather, may it not be our want of faith which stands in the way of those large displays of grace which God is ready to make? The stronghold of God's people in the campaign for the conquest of the world, is the mercy-seat. Fidelity there will insure success.

What is needed is not only more praying, but more acceptable prayer; offered in the name of Christ, and in deep sympathy with his desires and purposes. "Thy kingdom come," stands as the foremost petition in our Lord's prayer; and should it not hold the same place in ours? Our prayers should also be specific, intelligent, persevering, making large requests, and with hopeful expectation. There are devout women, the aged mother in Israel, the suffering invalid, the busy housekeeper, limited as they think

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\* "Woman and Her Saviour."

themselves in their sphere, whose closets bear witness to such daily intercession. These are praying missionaries, who will be openly rewarded, and permitted to share in the future triumphs of their Lord. Blessed are they who shall be thus acknowledged of him who "seeth in secret."

But special promises are made to united prayer, and we submit whether this service holds the place it should in our missionary meetings. Our beloved missionary sisters have often expressed pain in their visits home to find so little prayer at our stated gatherings, and so many gifted Christian women, whose voices are never heard at the throne of grace. How are we to explain this persistent silence, this plea of inability, when words so fitting and thoughts so fluently expressed often fall from the same lips? Whatever cause we may assign, whatever excuse we may have made to others or to our own consciences, will we not make this the time for a re-consecration of all our powers? If such silent lips were touched, as were those of Isaiah, with a coal from the altar, doubtless from many of them would be heard the ready response given by him to God's call, "Lord, here am I."

We live in the latter days of the Church, to which prophets and kings looked forward with longing eyes. We are under the dispensation of the Spirit,—God's last great gift. Pentecost was but the dawn of the blessed day foretold by the ancient lawgiver: "As truly as I live, all the earth shall be filled with the glory of the Lord."

My sisters, have we received the spirit of prayer and supplications, in answer to which such large gifts are to be bestowed? If not, will we not, with the disciples of old, cry, "Lord, teach us to pray?"

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"SOMEBODY ELSE."

I AM more and more struck with the duties and responsibilities thrown upon "Somebody Else." If she assumes them all, she must be awfully overworked. Is she more executive, more willing? Has she more leisure, more intelligence, more influence than others? She must be very obliging to undertake what others by good rights should have done themselves. She must be very conscientious to take up duties refused or neglected by those who are afraid of exertion, and hate self-denial. She must be very generous to stand in the lot and place of all the shirkers, or piteous, to minister when nobody else will.

Oh, the good, gifted, generous Somebody Else, who can do so much better than we can when God and opportunity are calling for our services!

Is it from modesty, from self-distrust, from a feeling sense of incapacity or ignorance, that so many wish to excuse themselves and secure her services, when Christian work is appealing to them for help, for *their* help and influence? This putting or even asking to put it on Somebody Else cannot be humility; for humility gets *divine* help, and goes forward. It cannot be incapacity, for they were quite ready to fly in your face at any such imputation. Is it not selfishness? — for selfishness is very apt in self-disparagement when loth to quit its ease. Is it not spiritual idleness, — content with looking on, and nothing more?

Looking on is a pleasant exercise, but we must be doers of the Word, as well as spectators of the work. But suppose Somebody Else cannot be found — what then?

H. C. KNIGHT.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18 TO MAY 18, 1885.

### MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$64; Portland, Aux., High St. Ch., \$219.85; Calais, Aux., \$11; Eastport, Aux., \$16.87; Bath, Aux., \$19.25; Skowhegan, Aux., \$5.50; East Machias, Aux., prev. contri. const. L. M. Miss Clara F. Harris, \$10; Saco, First Cong. Ch., \$7; So. Berwick, Aux., of wh. \$25 const. L. M. Mrs. Katherine B. Lewis, \$35; Madison, Aux., \$3; Wilton, Aux., \$11; Winthrop, Aux., \$25; Augusta, Aux., \$55; Bucksport, Aux., \$21.50; Camden, Aux., \$13; Garland, ladies of Cong. Ch. and Soc'y, \$13; Scarborough, Y. L. Aux., \$10; Brockway's Mills, A Friend, 12 cts.; Machias, Cheerful Workers, \$80; Wells, Second Cong. Ch., Aux., \$41.25; Ellsworth, Aux., \$5; Gorham, Aux., \$6; Gilthead, Mountain Rills, \$10, \$682 34

Total, \$682 34

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Amherst, Aux., \$25; Bedford, Aux., \$16 23; Brookline, Aux., \$20; Candia, Willing Workers, \$13; Hinsdale, Cong. Ch., S. S., \$4.37; Keene, First Cong. Ch., S. S. M. B., \$70; Manchester, First Cong. Ch., Aux., \$95; Meredith Village, Aux., \$17; Newmarket, Mrs. I. C. White, \$2; Northwoods, Aux., \$12; Raymond, Aux., \$10.25, A Friend, \$5; West Lebanon, Aux., \$32.50, \$322 35

*East Jaffrey.*—Aux., 11 66

Total, \$334 01

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Burlington, Aux., \$20; Cambridge, Aux., \$5.45, S. S., \$3; East Corinth, Aux., \$17.70; Gransboro, Aux., \$9.60; Springfield, Aux., \$27.60; Stowe, Aux., prev. contri. const. L. M. Mrs. W. L. Anderson, \$9; St.

Johnsbury, So. Ch., Aux., of wh. Thank-Off., R. P. F., \$15, \$52, No. Ch., Aux., of wh. \$5 Thank-Off., May 3, \$29.42; Wilmington, Aux., prev. contri. const. L. M. Mrs. H. R. Titus, \$10. Ex., \$8, \$175 77

Total, \$175 77

MASSACHUSETTS.

*Andover and Woburn Branch.*—Miss E. F. Wilder, Treas. Dracut, Aux., \$10; Ballardvale, Aux., \$10.52; Malden, Aux. (add'l), \$1; Wakefield, Aux., \$26, \$47 52

*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Dalton, Aux., \$26.75; Hinsdale, Aux., \$16; Lenox, Aux., \$24; Pittsfield, First Ch., Aux., \$4.15, 70 90

*Essex North Branch.*—Mrs. A. Hammond, Treas. Bradford Academy Foreign Miss'y, Soc'y, \$25.04; Haverhill, No. Ch., Aux., of wh. \$25 const. L. M. Mrs. M. A. Emerson, \$70; Georgetown, First Ch., Happy Workers, \$5, Rowley Aux., \$25.65, 125 69

*Essex South Co. Branch.*—Miss Sarah W. Clark, Treas. Georgetown, Aux., \$40; Lynn, Central Ch., Aux., of wh. \$25 const. L. M. Mrs. Abbie M. Chesley, \$26, North Ch., Young People's M. C., \$5; Salem, Crombie St. Ch., Children's Miss'y Soc'y, \$45, 116 00

*Hampshire Co. Branch.*—Miss Isabella G. Clarke, Treas. Northampton, Gordon Hall M. B., \$23.25, First Ch., Aux. Div., prev. contri. const. L. M's Mrs. W. P. Strickland, Mrs. I. F. Pratt, \$180, Edward Ch. Div., prev. contri. const. L. M. Mrs. Enos Parsons, \$29.19, 232 44

*Hubbardston.*—Try To Do Good Soc'y, 2 00

*Norfolk and Pilgrim Branch.*—Mrs. Franklin Shaw, Treas. Brockton, Aux., \$70; Cohasset, Aux., \$20; Marshfield, Mayflowers, \$26; Holbrook, Aux., of wh. \$25 const. L. M. Miss Amy A. Learoyd, \$127, Little Lights, \$25, 268 00

*New Bedford.*—First Ch., Acushnet, 47 00

*Old Colony Branch.*—Miss Frances J. Runnels, Treas. New Bedford, Trinitarian Bible-school, \$20.31; Lakeville Precinct, Aux., \$60, 80 31

*Royalston*—M. B., 18 25

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Brim-

field, Aux., \$34; Holyoke, Aux., \$100, Wide-Awakes, \$40; Longmeadow, Little Helpers, \$13; Ludlow Centre, Aux., \$9.85; Wilbraham, Wil-  
\$216 85  
Suffolk Workers, \$20,

*Suffolk Branch.*—Miss Myra B. Child, Treas. Boston, A Friend, \$10, A Friend, \$5, New England Conservatory M. C., \$6.50, Central Ch., Aux., \$40, Berkeley St. Ch., Sunbeams, \$12.50, Union Ch., Aux., \$337.72; So. Boston, Phillips Ch., S. S., \$100; Roxbury, Walnut Ave. Ch., M. B., \$77.39, Immanuel Ch., Aux., \$11.84; Dorchester, Pilgrim Ch., Gleaners, \$45.50; Jamaica Plain, Central Ch., Aux., \$38.11; Chelsea, Central Ch., Aux., \$32; Cambridgeport, Prospect St. Ch., Aux., const. L. M. Miss Alice C. Baldwin, \$25; Cambridge, First Ch., Young Ladies' Working Party, \$30; West Somerville, Day St. Ch., Young People's M. B., \$5; Dedham, Asylum Dime Soc'y, \$1.92; Medfield, Morning Glories, \$52, 830 48

*Wellesley*—Aux., 5 00

*Worcester Co. Branch.*—Mrs. G. W. Russell, Treas. Westboro, Aux., \$35; Clinton, Aux., \$23; Barre, Aux., \$20.90; Westminster, Cheerful Givers, \$5; Worcester, Woman's Miss'y Asso., Plymouth Ch., \$50, Central Ch., \$40, 173 90

*Worcester.*—Mrs. A. B. Smith, 50 00

Total, \$2,284 34

CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Norwich, Second Ch., Thistle-down M. C., \$80; Greenville, Aux., \$31.25, Little Workers M. C., \$56.25, \$167 50

*Hartford Branch.*—Miss Anna Morris, Treas. Bristol, M. C., \$37; Canton Centre, Aux., \$16; East Windsor, Aux., \$25; Ellington, Earnest Workers M. C., \$30; Hartford, Asylum Hill M. B., \$40, Windsor Ave. Ch., Aux., \$1.55; Poquonock, Cheerful Givers M. C., \$15; Talcottville, Aux., \$25, 189 55

*New Haven Branch.*—Miss Julia Twining, Treas. Bethlehem, Willing Hands, \$6.40; Centrebrook, Aux., \$65; Chester, Aux., of wh. \$25 const. L. M. Mrs. S. W. Clark, \$30; Clinton, Aux., of wh. \$25 const. L. M. Mary Elliot Hull,

\$45.43; Darien, Aux., \$32.40, Busy Bees, \$21; Derby, Aux., \$36; East Hampton, First Ch., Aux., \$38, Humming-Birds, \$6.26, Union Ch., Aux., \$10.15; East Haven, Aux., \$39.60; Ellsworth, Aux., \$25; Falls Village, Aux., \$10, Y. L. M. C., \$10; Georgetown, Aux., \$11.50; Goshen, Aux., \$31.50, Buds of Promise, \$30; Guilford, Third Ch., Aux., \$24.12; Haddam, Aux., prev. contri. const. L. M. Miss Martha E. Brainerd, \$12.40; Harwinton, Aux., \$27; Meriden, First Ch., Boys' Mission Band, \$25, Cheerful Givers, \$40; Meriden, Centre Ch., Aux., of wh. \$25 const. L. M. Mrs. Carrie L. Smith, \$72; Middlebury, Aux., \$17.75, Highland Gleaners, \$5; Middlefield, Aux., \$52; Middle Haddam, Aux., \$8.29; Middletown, First Ch., Aux., \$44.75, Gleaners, \$10, Ten-Times-One, \$15.85, So. Ch., Aux., \$77; Milford, Aux., of wh. \$25 const. L. M. Miss Katie S. Tibbals, \$66; Millington, Aux., \$10; Milton, Aux., \$18; Naugatuck, Aux., \$40; New Britain, So. Ch., Aux., \$86, Little Helpers, \$25.62; New Haven, Centre Ch., Aux., \$37.14, Y. L. M. C., \$5, Humphrey St. Ch., Y. L. M. C., \$30, Temple St. Ch., Aux., \$10.50, United Ch., Aux., \$12.50; New Milford, Aux., \$109.39; Newtown, Aux., \$15; Norfolk, Aux., \$50; Northfield, Aux., \$35, Steadfast Workers, \$3; North Stamford, Aux., \$11; Ridgefield, Aux., \$41; Roxbury, Aux., \$38.50; Saybrook, Aux., \$9, Seaside M. B., \$20; Sharon, Aux., \$20.50; Southbury, Aux., \$16; South Norwalk, Aux., \$65; Stamford, Aux., \$60.20; Stanwich, M. C., \$10; Thomaston, Aux., \$25; Torrington, Aux., \$21; Wallingford, Aux., \$28.60; Washington, Aux., \$45; Waterbury, Second Ch., Aux., \$80; Westchester, Aux., prev. contri. const. L. M. Miss Sarah J. West, \$19, Willing Workers, \$5; West Haven, Aux., \$43.38; Wilton, Aux., \$50; Woodbury, First Ch., Aux., \$10; North Ch., Aux., \$25, \$2,075 73	
<i>West Winsted.</i> —Mountain Daisies,	5 00
<b>Total,</b>	<b>\$2,437 78</b>

## NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Flushing, Faith M. C., \$41.66; Newark Valley, Aux., \$10; Napoli, Aux., \$12, S. S., \$2.72; Poughkeepsie, Aux., \$45; Suspension Bridge, Aux., \$5.71, Penny Gatherers, \$50; Gloversville, Aux., \$20; Homer, by Mrs. Coleman Hitchcock, to const. L. M. Marguerite Susan Hitchcock, \$25, \$212 09	
<i>East Bloomfield.</i> —Aux.,	30 00
<i>Paris.</i> —Cong. Ch.,	7 56
<b>Total,</b>	<b>\$249 65</b>

## NEW JERSEY.

<i>Roseville.</i> —By Mrs. John H. Tenney, to const. L. M's Miss J. B. Buck, Mrs. Harry W. Jaffers,	\$50 00
<b>Total,</b>	<b>\$50 00</b>

## PHILADELPHIA BRANCH.

Mrs. Samuel Wilde, Treas. New Jersey: Orange, Trinity Cong. Ch., Aux., \$32, M. C., \$20; Jersey City, Aux., \$38.79; Montclair, Aux., \$27.12, Collection at Neighborhood Meeting, \$9.64, Ex., \$5, \$122.55	
<b>Total,</b>	<b>\$122 55</b>

## ILLINOIS.

<i>Sterling.</i> —Mrs. Nathan Williams,	\$9 40
<b>Total,</b>	<b>\$9 40</b>

## MICHIGAN.

<i>Saugatuck.</i> —S. S.,	\$8 00
<b>Total,</b>	<b>\$8 00</b>

## KANSAS

<i>Stockton.</i> —A Friend,	\$30 30
<b>Total,</b>	<b>\$30 30</b>

## CHINA.

<i>Tung-cho.</i> —Miss'y Soc'y,	\$18 00
<b>Total,</b>	<b>\$18 00</b>

General Funds,	\$6,402 14
Weekly Pledge,	1 45
Leaflets,	23 89
Morning Star,	12 50
<b>Total,</b>	<b>\$6,439 98</b>

Miss EMMA CARRUTH, Treasurer.

# Board of the Interior.

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## CHINA.

MRS. CHANG, OF MA YEN VILLAGE.

BY MISS MARY PORTER.

AN old lady was baptized here last Sunday who has interested us all as few of those whom we meet ever do. We saw her first one day last winter, in a crowd which gathered to listen to, or rather to look at, the missionary lady who was visiting her village. The noisy, disorderly rabble was disagreeable to old Mrs. Chang, and after hanging about for awhile, trying to induce those about her to listen quietly, she gave up the effort, and went away without even speaking to us. A few weeks later, on a second visit to the village, the teacher was so attracted by her bright, interested face and winning manners, that she devoted much of an afternoon to direct personal conversation with her, urging her to improve the little time that could be left her of the earthly life, in making ready for a blessed home prepared for her by a loving heavenly Father, who had cared for her all these eighty-three years, although she had neither known nor loved him. She listened with an eagerness and receptivity such as we rarely meet, and the teacher came home with her own heart quickened with intense desire for that aged soul, although hardly hoping to see the sweet, bright face again.

It was not many weeks, however, before the old lady appeared at a meeting at a village two miles from her home, having walked that distance on a heavy, sandy road that she might hear more of this "new way." The old helper, a man of much fervor of spirit and simplicity of faith, whose home is in that district, has since then taken pains to see Mrs. Chang occasionally, and she has met the missionaries a few times. The instruction she has received has been most meager, and the hope that we have that she has indeed become a child of God, is largely due to the fact that, knowing so little, she seems to have laid such firm hold on the great truths of the forgiveness of sins and life through Jesus Christ.

Ten days ago we sent her an invitation to visit us, that she might hear more of the gospel, attend some of the church services, and become acquainted with its customs. No one had any thought of her being at once received to its communion; but when she came we found that her heart was quite set upon doing so.

The family consists of herself and two sons, but one of these has been adopted into another household; so, practically, she and a son of sixty, who has neither wife nor children, are alone in the world together. They are very poor, but there is nothing beg-

garly about the old lady. A quiet, self-respecting air marked everything she said, and touches of humor, here and there, gave piquancy and grace to the simple story which she gave us of her life. The son makes willow-baskets and dust-pans for sale; while the mother spins thread, which she carries to the village fairs, or does sewing for her neighbors. Let me give one scene from her story, as nearly as I can in her own words:—

“Before the famine time we had a few acres of land, and were very comfortably off, so that we not only had enough to eat and wear, but when I saw our blind neighbor, Mrs. Li, without fuel, I could say, ‘Come over and steam your cakes at my fire’; or I could give her a bowl of millet-gruel from my kettle. I cannot do so any more. We sold all our land for food, and it brought so little in those bitter days, that it only fed us for a few months; and now we have only what we earn from day to day, and must sometimes go hungry ourselves. Still I can help Mrs. Li. I let her walk behind me to the fair, and tell her where the rough places are, or lead her around the holes. Sometimes I sell her thread for her, and she brings her wheel to my house, and we spin together.”

Dear, bright-faced, sweet-hearted old lady! Are there not many such “little ones” not gathered into any “fold” which are Christ’s, of whom he will say at the coming, “She hath done what she could”?

Both the pastors talked with Mrs. Chang, and it was decided that on Sunday she should be examined, and, if she seemed a suitable candidate, baptized. But for that, we should hardly have kept her here so long (four days) for the busy hands grew restless with nothing to do, and she longed for her spinning-wheel and reels of cotton.

Sunday morning she went to the chapel, her face, whose deep, deep wrinkles made more touchingly beautiful the sunny smile which lighted it up, all aglow. She answered the questions put her with most unembarrassed distinctness, saying, as simply and sincerely, “I do not know about that,” when some unfamiliar point was touched upon, as she gave clearly her replies to those things of which she did feel sure. There was no hesitation or doubt as to why she desired to be a Christian: it was that she might be saved from the sins of all those eighty years, and find in Jesus, who died upon the cross, her Redeemer and Guide. As she was baptized “in the name of the Father, the Son, and the Holy Ghost,” we felt a confidence, which we often lack in those far more fully instructed, that she had been taught of the Holy Spirit. Her assent to the Articles of Faith had in it the same gentle fervor which characterized all that we saw of her; and

after entering into the solemn covenant of mutual watch and care, some of us longed for her benediction, as one of those "pure in heart" to whom it is given to "see God"—very dimly yet; but if by love and faith only united to him, so soon to "know as she is known." We could not bear to see our dear old Christian sister start on her five-mile homeward trudge alone, so proposed that the Bible-woman should accompany her; but she refused, protesting that there was no need of such trouble on her account. "Why!" she said, "I am not stupid; I can ask my way if in doubt about the path. My heart is full of joy and gratitude for God's goodness. I shall go on thinking of that, and before I know it I shall be at home; just one step at a time, and every step bringing me nearer." So she set out, the glow of gladness on her face, one of God's "little pilgrims;" and we let her go with the prayer that in the higher, deeper sense it might be just as she said—every step taken in the light of God's countenance, and every one bringing her nearer home.

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## TURKEY.

### TOURING EXPERIENCES.

BY MISS MARY P. WRIGHT.

The often expressed desire to go with our missionaries into some of the native houses, may be largely realized by means of the following word-pictures taken from Miss Wright's account of her tours with Miss Bush the past winter. Our next letters from Miss Wright will be dated at Marsovan, where she has lately taken charge of the girls boarding-school.

HARPOOT, EASTERN TURKEY, Jan. 26, 1885.

As my thoughts glance backward over these months, I remember the picturesque old Roman walls, and towers, and gates of Diarbekir: its graceful minarets, where storks pose in stately ease; the narrow, filthy streets; and here and there some rude boys throwing stones, to emphasize yells and curses we do not understand; the sick old man slowly raising himself from his bed on the floor, and exclaiming, with uplifted hands and trembling voice, "It seems to me that angels from heaven have entered my room. Do read, do pray, and tell me how God's work prospers"; the many women there who promised to read the Bible every day; the *multitudes* who are not ashamed that they do not know how to read; and the sweet-faced Tonä, whom we established as Bible-reader, with nineteen married women learning to read. Then I think of the poor women in Aghau, whose husbands, according to the customs and necessity of that region, have nearly half of them gone to Constantinople, to seek a living there. How they listened to the consolation of the gospel—those poor women living in the same room with goats, calves, chickens, and donkeys! and how they overwhelmed me with blessings and pomegranates as I parted from them!

At Ainetsik, the preacher's wife, Hunazant (Obedient), told me how, two years ago, the women there had brought stones to build the chapel. She had brought twenty great stones, and another had brought eighteen, and so on. She seemed to be able to count the very stones of the house she loved so much. The women there used to come from their day's labor and work, often from sunset until midnight, singing together as they worked, until even Georgian women and girls used to come and help for the pleasure of it! This chapel is not whitened; and next spring these sisters will go to a place several miles away, where a certain white earth (porcelain clay, I suppose,) is found, which they will bring in great sacks on their shoulders to the village, mix with water, and mounting ladders where necessary (their work-trousers make this easy), will smear over the walls and ceiling with their rough, willing hands. Hunazant has done good work in teaching the women to read. She told of a bride in a village where she used to live, whose father sent word to her husband not to let her talk with the Protestants or learn to read. He seems to have "bettered the instruction," even beating her, if he found a Testament in her hands; but she was so anxious to learn that she would study her lesson at odd times, when sent for wood or water, and by a pre-arranged signal would call Hunazant to the shelter of a friendly stable to hear it when learned. In this way the poor woman read from Matthew to Hebrews. Then Hunazant moved away from the village, and does not know whether her pupil continues to read, but knows there is no one there to teach her.

At Arabkir I remember the young mother who burst into tears and sobbed a long time as I said, "How do you do?" because being too far away to hear the bell, and having no clock, she reached the chapel just at the close of the woman's meeting. "What was the text?" she asked, eagerly; and when I told her, "Our citizenship in heaven" (thanks to Dr. Rigg's scholarly care, the Armenian of Philippians iii. 20 has always been like the new version in English), she again asked, "Where is it?" as if determined to derive some profit from the meeting, at any rate. The tearful farewells of the Arabkir sisters still linger in my thoughts, and I shall not soon forget their entreaties that one or both of us remain "a few weeks" — "this winter" — "always."

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#### LETTER FROM MISS MALTBIE.

THANKS FOR ENLARGEMENT.

SAMOKOV, Dec. 3, 1884.

How time speeds his flight! It is fourteen years since I came to this country; and though I often long unspeakably for my own

dear native land, yet the ties that bind me to this dear people are becoming stronger and stronger as the years roll by. I have a deep interest in the several hundred girls scattered throughout this land who have been under my care as pupils of this school, and wherever I am they must live in my memory and prayer.

A few weeks ago the secretary of our mission was informed by Dr. Alden that an appropriation had been granted for the purpose of enlarging the accommodations for our school, and that the Board of the Interior had assumed the responsibility of raising the sum granted.

We wish to express our thanks to the ladies, through their officers, for the manifest interest and appreciation of our need which they make evident by their deeds. We accept this as the sign from our heavenly Father that he would have us "go forward" with renewed zeal and consecration, expecting *still greater things*. I would not enlarge the means for the education of mind, unless, at the same time, the spiritual power to direct this development in the right channel be more than proportionally increased. Pray for us, we beseech you, that our desire for more love and power may be granted. The present is a very critical time in the history of this nation, and we fear for her future.

Multitudes are enlightened, and understand the claims of the Gospel, but are ensnared by love of the world, and the honor they may receive from the world, and do not care to seek the honor that comes from God only. "The fear of God is not before their eyes," yet some earnest souls are praying, I trust, in faith. In one of our meetings with the girls, one of them spoke of the discouragement she felt because so few of her relatives and friends had received the truth into their hearts, although they acknowledged their obligation to do so.

She then read, from the eleventh chapter of Romans, Paul's argument to prove that the Jews had not been rejected of God, because a remnant should be saved; thus proving that all might receive the grace of God, if they would. From the study of this passage she said she had been greatly encouraged to pray for her people; for if God had not cast them away, there was great hope that the prayer of faith would have power before him who has shown his great love to the Bulgarian nation by sending the missionaries and the Bible. And thus, she urged, we may believe, if we are faithful, our friends will be saved.

#### CALLED HOME.

The Lord, in his providence, has spoken to many hearts in the death of one of our dear girls of the class of '83, Stepha G. Eleava. Last year she was connected with the Bible work as traveling

companion of Miss Stone; but in September she became teacher in the Girls' School of the Methodist Mission, north of the Balkans. She was the daughter of the oldest preacher and first evangelical Christian in Bulgaria. He was called a Protestant before the missionaries came, and gladly welcomed Dr. Long, the first missionary. Stepha was with us five years, and stood high as a scholar in her classes, although she was never strong, bodily. She became a Christian in the second year of her course, and when ready to enter special work for the Master, she entered it with all her heart, and was very successful in interesting the women where she went. Many will miss her words of cheer, and we can but wonder why she was called away—so young, and so full of hope for a life of usefulness. She quietly passed away at midnight, awaking to spend the last Sabbath of November in heaven. Blessed, happy spirit, forever free from sin and sorrow! When a friend at her bedside said to her, "You will not be afraid, for Jesus will go with you, will you?" she replied, "Oh, no! I can *trust* him"; and he sweetly soothed her with the songs of heaven, for her ear caught the beautiful strains, and she whispered, "I dreamed I heard music; but who knows? Perhaps it was not a dream!" She was full of sympathy, and always ready to help others. Her quick, skillful fingers often ministered lovingly to my needs, and the folded hands, many times, lightened the heavy burdens of those about her. She loved life, and looked forward to useful service; but she is introduced to higher service above, and would not wish to return to her earthly house were she permitted to do so. Every life leaves to us its lesson, but hers was one of peculiar sweetness; still, the fruitage of the seed sown in her heart must be realized in its fullness in heaven.

My great desire is, that through God's grace the dear child may do more by means of her death than she could have done by her life, and I think nothing has seemed to make a deeper impression since I came here upon the whole school. There is much seriousness, and three of the girls expressed their determination to live for their Saviour henceforth.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY. 1885.

THE ARMENIAN MISSION — 1842-1846.

*The Missionaries*: Re-enforcements; Death of Mrs. Van Lennep; Return of Missionaries to the United States; Mr. Temple — his life, work, death.

*Work of Translation and of the Press:* What important work did Dr. Goodell complete in 1841? Sum up the other work done in the Armenian from the beginning until 1846; In the Greek. What periodicals were issued?

*Education:* First theological class. Seminary at Bebek. What was the fate of the rival Armenian College at Scutari?

*Work Among Women:* First Sermon to Women; Dr. Dwight's family visitation; Female Seminary opened in Constantinople, 1844; Arrival of Miss Lovell; Common schools for women.

*Religious Death-Penalty Annulled:* Causes; How brought about?

*Native Missionary Work.*

*Death of Native Brethren:* Baron Sarkis; Baron Mugurdich.

*Persecution:* When was Der Vertanes Imprisoned? Matteos made Patriarch. For what reason? His Treatment of the Evangelical Brethren; Fate of Bedros and Vertanes. The Bull of Anathema and Excommunication; Its pitiless execution.

*Efforts to obtain Relief:* Intervention of Sir Stratford Canning; Reschid Pasha to the Rescue.

*Work at Nicomedia:* Missionaries visit, 1840; Visit of Der Vertanes; Persecution; Haritûn's imprisonment.

*Broosa:* Indications of Spiritual Interest; Conversions.

*Adabazar:* How did the truth first reach this place? First visit of a missionary, 1841.

Locate and describe the stations, and thus make the surroundings *real*. Gather up incidents and anecdotes of the missionaries, and of the native converts. Enter into their struggles, their fears, their sufferings, and it will fill this meeting with interest and all hearts with overflowing thanks for the blessing of religious liberty. The early numbers of the *Missionary Herald*, Dr. Anderson's History, Dr. Goodell's "Forty Years in the Turkish Empire," and the Reports of the American Board, furnish abundant material. Those who cannot obtain these books may find some help in the chapter on "National Regeneration," in the Ely Volume. Dr. Bartlett's Historical Sketch is full of information. "Heroes of the Mission Field" numbers the lives of Dr. Goodell and Dr. Dwight among the series. American Tract Society. Price, 10 cts.

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### PLAN OF LESSONS.

THE lessons of the next two months will be devoted to the work among the Armenians. The attention will be directed chiefly to the great religious movements and great political events that brought about religious liberty in Turkey; and, while centering in Constantinople, affected more or less the

whole empire. The study of station-work will be confined to the region north of the Taurus, which is now included in the Western Turkey Mission. The work in the interior, south of the Taurus, and in Eastern Turkey being of such magnitude and importance, will be separately considered. That we may not lose sight of the present in the study of the past, December will be taken up with a glance at the work of the present year in the fields of the American Board, especially the work of the Woman's Boards. The lessons will then stand as follows:—

August, Work Among the Armenians, 1846-1860; September, Work Among the Armenians, 1860-1885; October, Central Turkey; November, Central Turkey; December, Review of the Present Year.

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#### ANNUAL MEETING OF THE INDIANA BRANCH.

THE tenth annual meeting of the Indiana Branch was held Thursday, May 14th, in the lecture-room of the Congregational Church at Fort Wayne. Mrs. E. M. Elder, president, opened the meeting with a short devotional service. In the absence of the secretary, the annual report was read by Mrs. McCune, of Kokomo.

While deploring the little progress made the last year, she urged the auxiliaries to begin the new year's work with a sense of the responsibility resting upon Christian women, reminding them that women only can rescue our secluded sisters in heathen lands from their darkness and degradation. The Treasurer's report showed a slight falling off of the receipts—a fact accounted for by the great pressure that has been felt in some of the auxiliaries to work for their own church needs. These reports were placed in the hands of committees. Reports of auxiliaries followed. Six well established senior societies, three junior, and one juvenile were represented, while from two or three churches besides, contributions had been sent.

Greetings from the Woman's Board of Missions of the Interior were presented by Mrs. G. B. Willcox, who congratulated the Indiana Branch that never before had they retrograded ever so little in their contributions, and suggested methods by which the aim which had been set before them for the year might be reached. She encouraged their faith by the story of the "Lighters of Darkness," in Marash College, Turkey, who have just sent their pledge to the young ladies' fund, or the "Bridge." Four years ago the girls of the Interior laid the foundation of their Bridge by building Marash College. There these other girls found rescue from the tides of heathenism, and now they are helping to raise the topmost stones of this wonderful highway.

On Friday afternoon, at an adjourned meeting, after full and

free discussion, it was voted to try to raise the \$800 recommended by the Board. It was stated that there are more than twelve hundred women in the churches of Indiana, and those present were urged to seek out the weak churches and remind them of their privilege, that, if possible, no one of the twelve hundred might fail to give at least one dollar.

Mrs. Haddock declining re-election, Miss E. B. Warren, of Terre Haute, was chosen Secretary, and Mrs. N. A. Hyde, of Indianapolis, Treasurer.

With strengthened faith and new resolve, the Branch adjourned to meet next year at Elkhart.

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### TO THE YOUNG LADIES' SOCIETIES.

Three letters addressed to you in the Mission Studies for June, we would gladly copy entire, if we had space. The first is from a member of the young ladies' committee, who writes:—

I HOLD in my hands, dear girls of the Interior, a bit of cardboard not at all unfamiliar in its coloring and shape, somewhat ink-stained from dampness gathered in its two journeys over seas, and bearing this inscription: "The Young Ladies' Missionary Society of the Girls' College at Marash, Turkey, promise to raise \$20 for the young ladies' work (Woman's Board of Missions of the Interior) for 1885."

Girls, I touch this pledge, I touch the letters which accompany it, and which are given below for your reading, with reverent hands. What are we, that our Lord should so quickly let us begin to gather in our harvest? In 1882 we built the college at Marash. Now, three years later, the Young Ladies' Missionary Society of this same college sends in its pledge for twenty dollars. Surely, we have found it wise to lend to the Lord.

Oh my girls, I wish I could speak face to face with every one of you, that I might implore you to do your full part in this work.

We live in a day of great opportunity. We cannot afford to let it go by.

E. K. C.

The second is from the Secretary of the Young Ladies' Society in Marash College, a native girl. We give an extract:—

Our society having been organized April 1, 1884, we planned to observe our anniversary day; and while planning for the same, your letter was most providentially received. "The Bridge," and the work it represents, as explained by your letter and the printed articles sent, interested us exceedingly, and we voted to try to secure a share of the eighth degree (\$20). We had considerable doubt, however, as to our ability to do this, but carried out our plan for the anniversary gathering.

While the last hymn was being sung, two of our smaller girls,

each with a little plate in hand, began to gather the contributions. Our guests were generously disposed, and we received 470 piasters.\* We shall now endeavor to make our entire contribution equal to the seventh share (\$25).

The third letter is from Miss Shattuck, describing the annual meeting of these "Lighters of Darkness." We give an extract:—

One hundred and fifty were present, invited by the members — programmes and tickets being sent to such as we felt would appreciate the subject. The only gentlemen invited were the pastors, college teachers, missionaries, and theological students. We had a fine audience, as every missionary gathering I ever attended has been, here and elsewhere.

The feet of Chinese women were illustrated by a drawing. Our big missionary map, picture of the "Morning Star" (old one), and the "Mute Appeal" (greatly enlarged), all were helps to our girls' good reports on Japan, Africa, China, Sandwich Islands, India, and the Moslems. We sung familiar hymns to familiar tunes — "Ye Christian Heralds," "From Greenland's Icy Mountains,"—etc. for the audience's sake, and Miss Child drilled a choir of eight for two new tunes to familiar words, sung in different parts very nicely by our girls. Many said, "We ought to have brought more money with us. It is a shame to give so little." I rejoice exceedingly that the subject has been so studied by our girls during these months past, and that they become so impressed with it as to interest others.

Of course they did all the translating themselves, and were quite as self-helpful as girls at home, by way of preparation for such a meeting. They threw their soul into everything they tried to do, and then said, as did my Colorado little folks, "God did help us, didn't he?" Send us all the helps you do other girls, and we will be one of the great family.

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### CHILDREN'S WORK.

#### THE MORNING STAR MISSION FUND.

A NEW pink leaflet has just been issued by the Woman's Board of Missions of the Interior. The children who have read Miss Pollock's first pink parable, and "Another Message to the Coral-Workers," will have no doubt it is for them. It is to accompany and explain the new certificate which is now ready to be forwarded to every one who sends one dime to our treasurer, Mrs. J. B. Leake, 218 Cass Street, Chicago, or to the Secretary of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago. One dime will purchase a share in the "Children's Morn-

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\* One piaster equals three and four-sevenths cents.

ing Star Mission Fund;" and we hope every child in the Interior—which extends, you know, from Ohio to the Rocky Mountains, inclusive—will secure one or more shares. No child will be willing to be left out from this work for the children's ship and the children's schools.

The following paragraph from Mission Studies will show how the children's Morning Star Fund is to be expended:—

"We have this year, for the first time, I think, a concerted plan of work for our children. It is the raising of the sum of \$2,500, which enables us to take a \$250 share in Hadjin School (Turkey); a \$300 share in Bridgman School (China); a \$450 share in Umzumbi Home (Africa); and a \$1,500 share in the work of the *Morning Star* (Micronesia)."

Do you see the beauty of the design?

The children of the Interior, with outstretched hands of faith and love, are going to band this great ball on which we live. Hand to hand with us in the ring, are our far-away sisters and brothers, little and big. In Turkey, Mrs. Coffing, Miss Spencer, and the children of Hadjin take hold; in China, Miss Haven, Miss Chapin, and the little flock at Bridgman; in Africa, our teacher there with her pupils; while to complete our circle we have the dear ones of Micronesia, who, because of our *Morning Star*, are come with us to worship Jesus. "It is he that sitteth upon the circle of the earth."

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM APRIL 18, 1885, TO MAY 18, 1885.

ILLINOIS.		
ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas.		
Crete, Mrs. E. M. Porter, 1.25;		
Chicago, Mrs. N. B. Andruss,		
2, Carrie Burnham, 25 cts.,		
Bethany Ch., 4.80, First Ch.,		
100; Farmington, 26; Tolono,		
10; Winnebago, 18,		\$162 30
JUNIOR: Chicago, Y. L. Soc.,		
Plymouth Ch., 100; Y. L. Soc.,		
South Ch., 40; Plano, Y. L.		
Soc., \$3; Waverly, Y. L. Soc., 31,		174 00
JUVENILE: Roseville, Girls,		
Miss. Band, 1.50; Wayne,		
"Busy Builders," 14.97;		
Wheaton, 2.10,		18 57
Total,		\$354 87
INDIANA.		
INDIANA BRANCH.—Miss E. B.		
Warren, of Terre Haute,		
Treas. Elkhart, 13.75; Indi-		
anapolis, Mayflower, 60.80;		
Kokomo, 20.80; Michigan City,		
21.60; Terre Haute, 56.55,		\$172 70
Total,		\$172 70
IOWA.		
IOWA BRANCH.—Mrs. E. R.		
Potter, of Grinnell, Treas.		
Anita, 11.30; Durant, 6; Dav-		
enport, 8.10; Denmark, 25;		
Des Moines, 20; Keokuk, Mrs.		
M. A. S., 5; McGregor, 7.25;		
Marshalltown, 10; Magnolia,		
3.75; Oskaloosa, 9.86; Qua-		
queston, 6; Storm Lake, 10;		
Salem, Mrs. S. F. Stevens, 1;		
Tyrone, Mrs. Mary A. Payne,		
3.25; Webster City, 4; Wau-		
coma, 10; Waterloo, 11.25;		
West Burlington, Mrs. J. B.		
Rarup, 1,		\$152 76
JUNIOR: Des Moines, Plymouth		
Rock Miss. Soc., 13.90; Har-		

lan, Young People's Miss. Soc., 13,	\$26 90
JUVENILE: Waucoma, Miss. Soc.,	25 00
SABBATH-SCHOOLS: Des Moines, 5.66; Mount Pleasant, 6.07,	11 73
Total,	\$216 39

## KANSAS.

KANSAS BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. Auburn, 3.25; Capoma, Mrs. H. Job, 1; Centralia, 5; Highland, Mrs. W. Trevett, 6; Kirwin, 5.56; Leavenworth, 6; Russell, 8; Stockton, 2.80,	\$37 61
JUVENILE: Topeka, 25; Hiawatha, 60 cts.,	25 60
Total,	\$63 21

## MICHIGAN.

MICHIGAN BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. Ann Arbor, 25; Dowagiac, Aux., 5; Grand Rapids, Park Ch., Aux., 50; Greenville, 40; Olivet, 19.50; Vernon, 7,	\$146 50
JUNIOR SOCIETIES: Charlotte Y. L. Star Miss. Soc., 6.65; Detroit, Woodward Ave. Ch., Y. L. Miss. Soc., 50,	56 65
FOR NEW MORNING STAR:—Vernon, Aux.,	3 10
Total,	\$206 25

## MINNESOTA.

MINNESOTA BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Aitkin, 4.42; Clearwater, 6; Dassel, 3.70; Excelsior, 4.63; Glyndon, 10.50; Hamilton, 8; Mantorville, 1.66; Northfield, 9.85; St. Charles, 9.50; Sauk Centre, 30; St. Paul, C. G., 50,	\$138 26
JUNIORS: Minneapolis, Miss Hale, special for The Bridge, 20; Northfield, Carleton College Aux., 30,	50 00
JUVENILES: Minneapolis, 1st Ch., S. S., 59.75; Northfield, Cong. S. S., 60; Owatonna, S. S. Easter offering, 7.75,	127 50
Total,	\$315 76

## OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alliance, Mrs. J. M. Thomas, 10; Austinburg, 10; Bellevue, 22.25; Cincinnati, Walnut	
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Hills, 25; Chagrin Falls, 12; Conneaut, 17.50; Elyria, 72.40; Geneva, 16.50; Hampden, 6.21; Kelley's Island, 18; Kelloggsville, 4; Mesopotamia, 5; Oberlin, 56, Mrs. M. B. Hitchcock, 1; Ravenna, 15; So. Newbury, 11.67; Thompson, 2. Less expenses, 9,	\$295 53
Total,	\$295 53

## PENNSYLVANIA.

Allegheny, Plymouth Ch., Y. People's Miss. Soc., 5,	\$5 00
Total,	\$5 00

## SOUTH DAKOTA BRANCH.

Mrs. H. H. Smith, of Yankton, Treas. Bon Homme, 3; Yankton, 7.13,	\$10 13
JUVENILE: Vermillion, S. S., for Morning Star, 22.23; Watertown, Cheerful Workers, 10; De Boe, Harry L. Grover and Margery J. Davis, for Morning Star, 20 cts.,	32 43
Total,	\$42 56

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Appleton, 20; Beloit, 2d Ch. 40.25; Blake's Prairie, 6; Bloomington, 2 of wh. is a birthday gift, 7; Clinton, 2.80; Ft. Atkinson, 6.25; Lancaster, 10; Milwaukee, Grand Ave. Aux., 35; Madison, 38.50; Plymouth, 6; Racine, 20.60; Royalton, 5; West Salem, Mrs. Faith H. Montague, 5; Windsor, const. Mrs. S. H. Sabin L. M., 25,	\$227 40
JUNIORS: Evansville, 8; Milton, 15,	23 00
JUVENILES: La Crosse, Little Helpers,	25 00
	\$275 40
Less expenses,	15 50
Total,	\$259 90

## MISCELLANEOUS.

Sale of "Coan's Life," 6; of leaflets, 30.69; of envelopes, 30 cts.; chart, 50 cts.; cash, 65 cts.,	\$38 14
Total,	\$38 14

Receipts for the month,	\$1,970 31
Previously acknowledged,	15,675 30
Total since Oct. 22, 1884,	\$17,645 61

# Board of the Pacific.

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## LETTER FROM BROOSA.

BROOSA, Jan. 23, 1885.

. . . I THINK I have not written you since December 1st; and now, as my mind runs back over the period of nearly two months, I am amazed that they should have seemed such busy ones when so few events stand out as worthy of being recorded. Early in December I was far from well for several days; but I had to forget myself in helping to nurse and care for one of our older girls, who was taken with a severe attack of inflammatory rheumatism. When such cases occur I always wish I was under the same roof, for it takes many steps to run between the two houses and up the long stairs to the sick-room. . . . December 14th we had an interesting Sabbath, when our preacher's little baby was baptized, and two more of our girls made a public profession of their faith. One was Penelope, a Greek girl, whose home is on the island of Mitylene; the other, Rebecca, daughter of our preacher, who has been a day-scholar ever since I came to Broosa. Now, on account of her mother's ill-health, she is at home, and comes only for her music lesson through the week, but is regularly in her place in the Sunday-school.

A young man also joined the church, he, too, a Greek; and our hearts were rejoiced to see him take this stand, for he has been greatly persecuted by all the members of his family, and often turned out of the house without food or help of any kind, besides losing employment at his trade, so that at times he has been

dependent on charity for his daily bread. Patiently he has borne it all for the Master's sake, and we know he will not lose his reward, for the promise is sure.

Lately another young Greek has become interested in the truth, and just as soon as it was known that he was attending the service at the chapel, and did not wish to work on Sunday, he lost his place—his employer a nominal Christian, however. He has been very firm, and his manly course has won our admiration; and now we hope that he may be not only intellectually convinced, but that he may be truly converted, and become as a little child, that so he may enter the kingdom of heaven. Calling at the preacher's house a few evenings since we met another inquirer, so that the heaven seems slowly working, and we want you to rejoice with us even over these few signs.

I have no record of the days immediately preceding Christmas; which fact in itself shows that we were unusually busy, for we did not want the preparations for that day to take time for our regular duties. We decided not to have a tree this time, but to get up some quieter entertainment; so, having made everything ready beforehand, we continued school up to Christmas noon, taking only the afternoon for our holiday. We invited all our pupils and one or two other little friends up into the school sitting-room, which was prettily decorated with ivy and flags, and there, with games, singing, distributing gifts and refreshments, we had a happy time, until the shadows warned us that even Christmas day must have its sunset. The contents of that beautiful California box, which had been but slightly disturbed through the year, were all distributed; and you can imagine how eyes sparkled as those nice boxes of stationery, fancy inkstands, bright pen-holders, and bottles of perfumery made their appearance. Then more useful, but not less appreciated, were the warm sacques, happily fitting as if made on purpose for the recipients, the stockings, brushes and combs, napkins, towels, needle-cases, and aprons. Maritza was a happy girl indeed as the soft, pink shawl made by Miss Dyer was bestowed on her; and there was no one who deserved it more, for she is a faithful, obedient, loving scholar. With donations from friends in the East besides, there was plenty to go all round, and make a merry Christmas for those in whom you are so interested. Our list, including the teachers, our preacher and bookseller, and their wives, numbered over forty; and this, with our personal presents to servants and others whom we wished to remember, gave us considerable thinking and planning,—but it was delightful work. I wish the echoes of the school's pretty Christmas song could have been

wafted to your ears, when you were the ones to make such an occasion possible. The girls had prepared little gifts for each other and for us, showing that they, too, are learning the blessedness of giving. But I must not weary you with further details.

As our vacation must necessarily include the Greek and Armenian holidays, we continued school up to noon of January 2d, and then dismissed our little band, which had been kept steadily employed for fifteen full weeks. We had no public closing exercises, but reviewed before the school our several classes in their Bible and catechism lessons for the term,—Mrs. Newell the younger Greek pupils in Greek, I the younger Armenian girls in Armenian, and Miss Twichell those of both nationalities who were advanced enough at the beginning of this school-year to be united in an English class. Their subject had been the Life of Christ; and they did *well*, reflecting credit on themselves and their teacher. Some of their answers were so simply yet quaintly expressed that we could not repress a smile; but they showed that they understood what they had studied, even if there was an occasional slip in English.

Eight whose homes were too far away to allow them to visit them in the short interval, remained with us, and I was surprised to see how happy and contented they were. To be sure, many rules were suspended, and we tried to plan for their happiness as well as our own, but still I feel like commending them for the spirit they manifested. They sometimes say to me, "If you can be separated from your home for so many years, ought we to complain when we can see our parents every year?"

The few Europeans here keep up the habit of calling on New-Year's Day, and the native friends do the same at the beginning of their year, January 13th; and then with Greek Christmas and Armenian Christmas, the whole time seemed like a regular visiting-season. I was glad to be free to receive our friends, and I gave more time than usual to making calls myself, either with the other teachers, or my husband, or alone. I felt that I was leaving much undone at home in order to accomplish it; but there seemed to be no other alternative, as the weather was comparatively pleasant, and it was so much more difficult to go in school-time. An afternoon of calling here not only uses the time actually spent in visiting, but for me it means generally many hours of relaxation afterward; for the amount of sweets and Turkish coffee that I am obliged to dispose of usually produces a bad headache, if nothing more serious. For this reason, as well as on account of feeling that I can do more good by going in a quiet

way, I never make more than a few calls at a time, if I can possibly arrange to do so.

There are certain claims of society that must be met even in a place like this, and which, being met, help us, at least indirectly, in our work. The English consul is very kind to us; so when on the day that our girls are gathering back, and parents are with them to be entertained, and numberless other things to be attended to, the consul's little five-year-old daughter arrives, accompanied by courier and nurse, they, too, must have their full share of attention, though you hardly know how to make it all come in.

I wish you could have spent this vacation with me! What with going to see the whirling dervishes, visiting Greek and Armenian houses, taking dinner with our preacher and his interesting family, lunching with our *taroochi*, who is expecting to be married very soon, taking a part in the betrothal of our Armenian teacher, receiving visits, and helping prepare for native company several times, sending off our girls, and welcoming them back again, I think you would have been entertained; for all these scenes, most of which are so familiar to me, would have had much in them novel, and of exceeding interest to you.

By Tuesday, the 20th, the girls were all in their places, with one or two exceptions; and on Wednesday morning the regular school exercises began. Our number is less by one, as formerly circumstances rendered it necessary for one of our Armenian girls to leave. She had been in the school just one year, and of only fairly learned *how to study*, so that it seemed as if the year and the money her father has paid were almost thrown away; but yet I don't want to look on the dark side. Who knows what the Treas may have been set to work that may change, or at least nization her whole future? I shall try to keep a hold on her, the he paym is not by any means removed from Christian privileges.

. . . The lateness of the hour tells me I must not write. With best wishes for the New Year to you and yours, and all the circle of California sisters,

Sincerely yours,

TILLIE J. BALDWIN.

THE *Foreign Missionary* regards as orthodox the prayer of the little girl, "O Lord, bless the missionaries, and help them convert the heathen; and bless the heathenaries, and help them convert each other," and looks hopefully to its answer in the self-evangelization of the nations by their native ministry.



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